A U M

And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.—*1 Kings, vi, 7.*

This is man's house.

THEOSOPHY

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THE THEOSOPHICAL MOVEMENT*

CHAPTER XVII

IT would serve no useful purpose to set out in detail the internecine troubles of the Theosophical Society during the three years which preceded the death of H. P. Blavatsky. Our aim has been to present only so much of the sequence of events during that melancholy period of stress and strain as might serve two major requirements: (*a*) to indicate clearly the failure of the Society and its responsible officials and leaders to live up to its and their professed Objects; (*b*) the corresponding necessity under which H. P. Blavatsky and W. Q. Judge labored—either to stand by and permit the Society to become a worldly success but an Occult failure, or to take upon themselves the Karma of all and reincarnate the Movement by the formation of the Esoteric Section within the shell of the Society.

The Society tended continually to follow those lines which were attractive to the members and the inquiring public—that is to say, to run into channels of mere study of comparative religion and philosophy or to experiments and investigations in "psychical research." The inflexible devotion to the assimilation of the philosophy of Theosophy, the rigid self-discipline required for the application of Theosophy to their own daily conduct in all the affairs of life—these essential conditions precedent to any realization of the great First Object, possessed no charms for any but the very few. *Theoretical* "brotherhood" was one thing; the practical application and exemplification of the principles professedly held was quite another thing, then as now.

On the other hand, one has but to read any one of the countless statements from first to last emanating from the Masters of Wisdom from 1877 to 1896, to recognize the great gulf between

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

Their view of life and action and that prevailing in the world and in the Society. Philosophy and ethics, *philosophy and ethics*—through the study and application of these alone could the Society and its members hope to benefit the world and themselves.

Our aim has been to keep continually before us the ideals held out by the Masters through the teaching and example of H. P. B., as the key to the activities of the First and Second Sections, in contrast with the purely human conceptions on the same subject matters which engrossed the minds of the members of the Third Section, or Theosophical Society. Little by little these opposed fundamental ideas and applications produced those frictions and fractures which at last led to the opening up of broad lines of cleavage. And since actions do not perform themselves, it was inevitable that these fundamental differences should at last become personified in the leading persons and personages whose relations embody the history of the Theosophical Movement. Whosoever will can piece together for himself the shards whose abundant fragments still remain in the literature of the period and testify in broken eloquence of the shattered faith and lost opportunities of those crucial days. Let us pass as lightly and as considerately as possible over what must still be placed of record to complete the lesson from the past.

After the receipt of the advance proofs of "Lucifer" for August 15, 1889, containing "A Puzzle from Adyar," Col. Olcott recognized that the various issues evoked by the Convention proceedings of December preceding and the subsequent promulgations in the "Theosophist," had been squarely met by H. P. B. and Mr. Judge. Either he would have to proceed in open defiance of them and of their policies, execute a complete "about face" and bring himself once more into line with the principles and procedure she had proclaimed, or take a compromise course. He chose, as usual, the middle course: he determined to go to England and "fight it out" once with H. P. B., rather than raise the standard of rebellion and thus perforce align himself with Professor Coues, whose assault threatened not only the ruin of the prestige of H. P. B., but the destruction of the Society as well. He therefore hastened to insert in the *Supplement* to the "Theosophist" for August a formal notice addressed "To the Indian Sections," in which he announced his departure for the United Kingdom in these words:

"A promise made last year obliges me to proceed without delay to England for a Society lecturing tour through parts of the United Kingdom."

He arrived in England when the public press, no less than the Theosophical ranks, was agog over the charges and counter charges incident to the Coues-Collins explosion. He found H. P. B. undaunted, undismayed, undisturbed. Although she lay upon that rack of physical as well as moral pain that was all too soon to destroy her body, never had the lion's heart and the lion's courage that inspired her been more true. She received him with that loyalty and forgetfulness of all but the good in him that had so

many times before restored his concert pitch of faith and feeling. Accord was soon reached. He was received by all the English Theosophists with that consideration so dear to his nature. His fears that his importance to the work of the Society and the Movement would be denied or minimized, evaporated for the time being, and this was facilitated by his discovery that H. P. B. was surrounded by eager and ardent students whose worldly standing and repute far more than compensated for any possible losses due to the defection of Dr. Coues and Mabel Collins. To mention only two of the recent recruits, he met Herbert Burrows, the best known Socialist in England, man of education and character so great as to command the respect even of those whose class interests were endangered by him, now devoted to Theosophy and to H. P. B. He met Mrs. Annie Besant, champion of the oppressed, fearless follower of her convictions, lead her through what gaols they might, now aflame with the glory of a fresh enthusiasm, already the right hand of H. P. B. Under such auspices as these, Col. Olcott departed on his lecturing tour and everywhere found new evidences of a rising tide. On his return to London in December he readily acceded to the expressed wish of the Council of the British Section and issued an "Order" naming H. P. B., with an advisory Committee of three, to exercise his "Presidential powers" in the United Kingdom. Still further to strengthen him against reactionary tendencies on his return to India, H. P. B. put into his hands before his departure a document appointing him her sole representative for the Esoteric Section in Asiatic countries.

During Col. Olcott's absence no Convention was held at Adyar, but a "Bombay Conference" was arranged which met at the usual time, adopted stirring resolutions of confidence in H. P. B., and voiced its condemnation of the attacks made upon her and its disapproval of the dissentient frictions within the Society. For a time—a brief time, as always—there was concord and some semblance of confidence throughout the whole vast area of the Society. But early in the summer of 1890 the Paris branch once again became the focal point of disturbance which threatened the disruption of the Society. While H. P. B. was doing her utmost to reconcile the warring factions Col. Olcott again intervened and almost an identical situation to that in the fall of 1888 again arose. The various European Lodges, the English Branches and the numerous "unattached" Fellows in Britain and on the Continent rose in arms and bombarded H. P. B. with letters, resolutions and petitions to clear the situation once and for all from any further "Executive Orders" from Adyar.

Thus confronted, H. P. B. once more acted with characteristic decision, frankness and loyalty. A brief delineation can but outline in relief the sagacity and the kindness with which she performed the seemingly impossible task thrust upon her.

On July 2d, 1890, the Council of the British Section held an extraordinary session with Mrs. Besant in the chair. Letters and

resolutions from the various Lodges and unattached Fellows were read, and after full discussion "it was proposed by Dr. [Archibald] Keightley that a requisition, embodying the following views, be drawn up and addressed to the President of the Society:

"The Continental Lodges and unattached members having made an appeal to H. P. B. that they may place themselves directly under her authority, the British Section joins in their demand that the constitutional powers at present exercised by Colonel H. S. Olcott in Europe, shall be transferred to H. P. B. and her Advisory Council, already appointed to exercise part of such function in the United Kingdom."

This motion was unanimously adopted by the Council and Dr. Keightley and Mr. William Kingsland "were appointed to draw up the requisition." So runs the Minutes of this "Extraordinary General Meeting of the British Section Council."

Immediately H. P. B. cabled Col. Olcott of the action taken by the Council, of her own proposed steps in consequence, and, for his own sake no less than that of the Society, urged him to issue such formal notice as would both accept the *status quo* and preserve the appearance of harmony. The *Supplement* to the "Theosophist" for August, 1890, contains two eminently characteristic documents, both signed "H. S. Olcott, P. T. S." The first of these reads as follows:

"To secure a better management of the Society's affairs throughout Europe, than I can give from this distance, I do hereby depute to my co-Founder, H. P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official groups in Spain, Russia and other Continental countries, for the consolidation of the whole into one Section, to be designated as the European Section of the Theosophical Society; and to take the general supervision over and have as full management of the same as I could myself. Provided,

"1. That the formation of the said Section shall be agreed to by three-fourths of the whole number of Branches and non-official groups.

2. That the Constitution of the said Section shall fully recognize the three declared Objects of the Theosophical Society, and no By-Laws be enacted in violation of the same.

3. That the said European Section shall have complete autonomy, to the same extent as the American Section.

Branches receiving copies of this Order are requested to put themselves in official correspondence with Madame Blavatsky."

This was dated "Adyar, 9th July, 1890," seven days after the meeting of the Council of the British Section, and the heading, "Headquarters Official Orders," has a delightfully Pickwickian tone in thus "ordering" what was already a *fait accompli*, "provided" those things should be done which had already been done. This order was, of course, written when Col. Olcott had only brief tele-

graphic advices. So soon as the mails reached India with full details of the transactions of the Council of the British Section, including the resolution above given, the Colonel felt himself compelled to sustain the Presidential dignity by a second Pickwickian "Headquarters Official Order," dated July 29th, and printed in the *Supplement* immediately following the first. It runs:

"The following resolution of the Council of the British Section of July 2d, 1890, is hereby cancelled, as contrary to the constitution and by-laws of the Theosophical Society, a usurpation of the Presidential prerogative, and beyond the competence of any Section or other fragment of the Society to enact." Then follows the copy of the resolution as given.

"Lucifer" for August, 1890, contains the notice sent out by H. P. B. We present it in full and without comment:

"THE THEOSOPHICAL SOCIETY IN EUROPE.

"In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

"NOTICE.

"IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE. H. P. BLAVATSKY.

"Let no one imagine that this reform in any sense suggests a separation from, or even the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society *the world over*. But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as heretofore. In the issue of *Lucifer* for August, 1889, I made use of the following sentences:

"'H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch. . . . No more . . .

has the President-Founder the right of exercising autocracy or *papal* powers, and Colonel Olcott would be the last man in the world to attempt to do so. *It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect . . . . and not to tyrannize and rule over them.'*

"Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above *official* NOTICE. To avoid even the appearance of *autocracy* I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead. H. P. BLAVATSKY."

Thereafter peace and peaceful activities attended the work of the Theosophical Society in the West till after the death of H. P. B. The reader who may have been misled as to the facts attendant upon the events just recited, because of the sorry account in the pages of "Old Diary Leaves, Fourth Series," should remember that the Colonel Olcott there writing was a broken old man, that he was telling his tale ten years after the events discussed and after the fatal follies of 1894-6, and felt under the overwhelming compulsion to put himself in the best light possible before posterity. His case is not unlike that of de Lesseps, the glory of whose achievement at Suez was, to so many minds, put in total eclipse by the folly, the fraud and the failure at Panama. Only those who, like H. P. B., know human nature and the Karma of the individual through and through, only such have the wisdom neither to ignore the good services, nor to be disturbed in their measureless charity by the mistakes or frailties of their associates and helpers—only such have the right to throw the first stone at "poor old Olcott"—and they have none to throw!

In the present constitution of the race mind, history, whether of nations in their development or of the evolution of ideas, is very largely a narration of "the struggle for existence." Those equable thinkers who see in all the rush and foray of events only the material for philosophical study and its realization are so rare as to be epochs rather than individuals. Yet to such philosophical consideration of issues, persons and affairs, the history of the Theosophical Movement must be peculiarly inviting. After so protracted attention to the litter of conflict as has crowded our recent Chapters, it should be a welcome and a beneficial time to consider the accrual of results from all the panoply of action we have been

tracing. What more fitting, then, than to survey their meaning from the high level of H. P. Blavatsky's vision of men, things and methods, and, so far as may be, in her own words? Let us foreshorten the vast perspective by a paragraph from her *Introductory* to the "Secret Doctrine":

"How is this to be done? What is the best way of achieving such an object? An illustration may be attempted. When a tourist coming from a well-explored country, suddenly reaches the borderland of a *terra incognita,* hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But, if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of landscapes left behind him, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there, he can gaze at it, at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is, thanks to his efforts, beyond the line of the mists and the cloud-capped cliffs."

With this for our chart, and Her eyes as the "loftiest summit of the altitudes" we also "compare that which we dimly perceive with that which we have just left below." Writing, by invitation, in the August, 1890, number of the *North American Review,* Madame Blavatsky there discusses "Recent Progress in Theosophy." It is well to recall, for the sake of the *ensemble,* that she wrote while in the very grasp of the Three Furies—mortal illness, the infamous assault upon her character and reputation in the New York *Sun,* the open breach between Colonel Olcott and the European Theosophists. Her article begins:

"Whatever else may be thought of theosophy and its movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that 'the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.'"

The intervention of thirty years of history begins to certify the true clairvoyance of this prevision. She continues:

"Unfortunately, theosophy has never yet had a 'fair' chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the em-

ployment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the theosophical ideas throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little coterie of thoughtful men and women who met in an Irving-Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association."

The "strenuous efforts of its opponents" have since failed, as before the time she wrote, to effectually impede the expansion of theosophical ideas—and this in spite of her teachings having been "travestied out of all resemblance" by professed followers—more, rather than less, by them than by the avowed enemies of Theosophy. *Magna est veritas et prevalebit!* She discusses the aims of the Society, as follows:

"We are often asked, 'What is the general object of the Theosophical Society? *Cui bono* all this outlay of labor, all that energy expended from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three well-known objects of the society not one but had, and has, its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society.'

"In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has all been talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? As to our third object, it must be said of the work of the S. P. R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have all been offered on the altar of the Moloch of materialism.

"Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half century, it is too evident that the creation of the Theosophical

Society at the time when it arose was most timely, and a step towards the defence of *true* science and *true* religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the *Salpétrière* have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the clever Western experimentalists that the 'impassable chasm' and the 'unknowable' of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or theosophy comes to the fore, and the universal popularity of theosophical and mystical literature . . . are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

"The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science. . . . Surely this must be considered a gain by the friends of spirituality as opposed to materialism. . . .

"It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the society appear in such a false light during the past fourteen years. . . . . But we heed them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or

fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably adapted to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding theosophy as it really is, and making it the guiding rule of their conduct.

"If justice be the law of nature, and injustice a transitory evil, direful must, indeed, be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement. . . .

"At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution. . . .

"Our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man. . . . For many a long year the 'great orphan,' Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to 'the dawn of a larger day.'

"Such is the goal which theosophy has set itself to attain; such is the history of the modern movement; such is the work which theosophy has already accomplished in this nineteenth century."

From this statement of Madame Blavatsky's, written for the readers of the foremost American periodical of the time, we may turn to some remarks addressed by her to the American Convention at the close of the April preceding. At that time H. P. B. was in a desperate physical condition, so that her message, instead of being written by herself, was communicated by Bertram Keightley, her private secretary, on her behalf. She says:

"Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. . . . But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society

in the West. There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. . . .

"In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of *Lucifer*."

She speaks of the great growth of the Society in England, of the outpour of interest in Theosophical teachings, and gives to Colonel Olcott generous meed of grateful recognition: "Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the 'Two Founders' were once more side by side has made itself felt in every department of our work."

She speaks of the Esoteric Section and its work in these terms:

"A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realise what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore, do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century."

It will be noted that here, as always, she strikes the dominant notes of unity and harmony—the solidarity of real *brotherhood*—as the sole bond and basis for Theosophical success. How catholic, how filled with the twin doctrines of hope and responsibility, her life and teachings were, is poured out like a benediction in the next paragraph of her letter:

"But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best,* and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing;* each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

"Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing 'spiritual' or 'divine' in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life-currents. The conflicting theories of all these schools are based on misunderstood and misapplied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this: In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process — however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes — consciously or unconsciously—with the free mental action of the person

he treats, it is—Black Magic. Already these so-called sciences of 'Healing' are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time 'healer' may be insensibly led on to use his power to acquire wealth or some other object of his desire.

"This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

"What I said last year remains true to-day, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

"May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member."

From this moving survey and appeal—as vital and as callingly of the present tense as though She still were speaking amongst us—let us turn to a few sentences from the *Second Preliminary Memorandum* sent a few months later to all students of the Esoteric Section:

"You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regards of our Teachers. Know then, Brothers, that they have regard for only such as square their behavior with the rules hinted at, with our Master's permission, by me in the *Voice of the Silence*. The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper. . . .

"'*Observe*,' writes the Master, "*that the first of the steps of gold which mount towards the Temple of Truth is*—A CLEAN LIFE. *This means a purity of body, and a still greater purity of mind, heart, and spirit.*

"'*How many of them violate one or more of these conditions and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the gods. As pure water poured into the scavenger's bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion.*

. . .

"'*But though they have been repeatedly told of this* sine qua non *rule on the Path of Theosophy and chelaship, how few of them have given attention to it. . . . Though such a person with any of the faults as above declared should fill the world with his charities, and make his name known throughout every nation, he would make no advancement in the practical occult sciences, but be continually slipping backward. The "six and ten transcendental virtues," the* Paramitas, *are not for full-grown yogis and priests alone, but for all those who would enter the "Path."*'

"If, explaining this, I add that gentle kindness to all beings, strict honesty (not according to the world-code, but that of Karmic action), virtuous habits, strict truthfulness, and temperance in all things; that these alone are the keys that unlock the doors of earthly happiness and blissful peace of mind, and that fit the man of flesh to evolve into the perfect Spirit-Ego—many of you will feel inclined, I fear, to mock me for saying this. You may think that I am carrying coals to Newcastle, and that each of you knows this, at least, as well as I do. . . . But I say again, if you are ignorant of the real occult value of even such trite truths . . . . how can you hope to understand the science which you are studying? . . .

"Let this be the motto of the E. S., applied to *Death* of Selfishness and Sin through the bright Dawn of the resurrection of the Divine Science now known as THEOSOPHY."

(To be Continued)

SECRET DOCTRINE EXTRACT*

In *Isis Unveiled* we wrote that which we now repeat:—"*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. . . . We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*" And philosophizing alone, how can it understand the "SOUL DOCTRINE"?

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*From the Original Edition, Vol. II, p. 74; see Third Edition, Vol. II, p. p. 77-78.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

WHY is it necessary to sleep? Primarily because the nature of the body is such that it can stand the impact of the life-current needed to allow the exhibition of waking-consciousness, for a portion of the time, only; the resistance of waking-consciousness must cease, so that the "current" flows through it unobstructed, thus renewing the ability to withstand the impact. This impact during loss of sleep tends to break down the cells of the body and organs faster than new ones can be formed. The body will die from lack of sleep more quickly than from lack of food.

It is the body that sleeps—the ego does not. When the impact of Life grows too strong for the body, the power to function through it ceases; the ego, therefore, functions in other sheaths until the body becomes equilibrized.

The ego lives its own separate life whenever it becomes free from the trammels of matter—that is, during the physical sleep. Its thoughts are not subjective pictures in the brain such as our thoughts when the body is in use, but living acts—realities—for they instantly realize themselves in action by the power of Kriya-sakti—that power which transforms instantaneously ideas into visible forms. Sometimes these *thought-actions* are reflected in the brain and the person says, "I dreamed thus and so." He feels as though he had lived through something as a person (which means his brain-consciousness), whereas *as such* he had not, but what he perceived through the brain were partial impressions, usually distorted, as other ideas mingle by the power of the association of ideas. It can be seen, then, why Right thought and Right action must prevail in order to be able to use the higher knowledge on this plane. Right thought prepares the "thinking principle," and Right action so prepares the physical brain that no distortion arises from it. The "real man" *knows;* the evanescent personality does not know, in the race generally,—but may. This is the great work which our present efforts, if persisted in, lead to.

From the fact that we "wake" during the day, and "sleep" at night, might be deduced the conclusion that the direct and indirect rays of the Sun (the Sun and Moon) have much to do with the states.

As a rule men do not rise and retire with the Sun, especially in races where intellectual growth is marked; on the other hand lower races—simpler minds—do. This might be taken to indicate that Manas, being of a higher plane, and partially active on the physical, has the power to draw from either the direct or indirect rays of the Sun in maintenance of the body. In either case, how-

*From the letters of Robert Crosbie. Here published for the first time.

ever, the body will only remain in condition for waking consciousness for a certain period. Being of the earth earthy, it is subject to the general laws of forces pertaining to the earth, of which it is a part.

The general laws of forces pertaining to the earth, again, are the subsidiary results of the higher laws under which advanced beings are evolving, so that it may be summed up that the body sleeps because it needs rest—(because the ego does not need it all the time)—and because body, egos, all beings and Manvantaras are possible only under the law of periodicity; activity followed by rest. Rest represents "the unmanifested," activity the manifested,—the "unmanifested" being a limited *but general state*—such as "sleep," in and from which,—as we have heard,—other higher states are accessible. So there you are, link upon link, chain upon chain—all connected and all under one great law.

I have your last pamphlet from Path IV. It is nourishment in tabloid form, and will give basis for many talks. Thank you on behalf of myself and others who will be benefitted. No doubt but that your heart-felt desire for that benefit will be felt by those open. Yes, indeed—all our gratitude should be to H. P. B. and particularly to her "alter-ego" W. Q. J., for those building-up efforts which have for so long been passed over by selfishly ambitious Theosophists (save the mark!). That we are so fortunate as to be brought in touch and understanding of his endeavor, is the best of Karma; and that we should feel impelled to bring this benefit to the notice of others, is indicative of discrimination and a test of true discipleship. "In as much as ye have done it to the least of these ye have done it unto me."

It matters little if few come to the meetings; these few may be the means of bringing many, and, besides, the effort and sacrifice are what brings *the ultimate result;* "a few drops of rain do not constitute a monsoon but they presage it."

In our age it is well to consider what the Great Ones have done and do. Age after age, year after year, They conserve the knowledge *and wait,* doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt or discouragement. "Theosophy is for those who want it, and for none others." We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, "for the harvest is ready and the laborers are few." Those who are entitled to the first invitation to the feast have had it, and now with many of these—sad to say—their ears are so dulled and their attention so diverted that no number of repetitions will reach them. Yet it must be held out *continually for all.* That is our work—our self-assumed work. We have the example in W. Q. J., in means, method and spirit, and in so doing serve that Great Lodge of which he was and is a great and devoted part.

THE OCCULT SIDE OF NATURE*

THE word Nature used in its widest sense, as when we speak of Great Nature, or Mother Nature, means the whole of the outside—all that is external to us, the trees, the open places, and also, the world of men. But we do not, in fact, know what that nature is because it presents to us something external to our perceptions. So, we speak of "the laws of nature," seeing that nature always acts in an orderly way, without in fact knowing at all what those laws spring from or what they rest in. Yet nature cannot exist of itself, by itself, and come from nothing. It must come from a sufficient cause. There must of necessity be an occult side to nature. The "sufficient cause" in reality lies upon those planes which are invisible to us, but constitute a part of nature. The invisible side is the producing side—the causal side—of what we see; all the laws seen on the visible side are really existent and proceed from the invisible side of nature.

First, then, let us try to understand what composes the basis of nature—what lies behind it all. Certainly not a Creator, by whose whim or command all beings and things in nature exist and move about in their established places. THAT in which lie all powers, all possibilities, all infinitude, is greater than any Being, however high. IT is an impersonal Deity. Call the divine in all of us Spirit, if you will, the Self, or God—if you will not personify or limit or define It. This One Spirit is not divided, though it seems to be divided in all creatures, just as the Sun's rays are merely the Sun extended; they do not dissipate when the Sun disappears from our view but indraw to the Source from which they came. That which lives and thinks and perceives in each of us, that which suffers and enjoys in each of us, is that Spirit. And so it must appear that all anyone can know of the Highest—of God—is what he knows in himself, through himself, and by himself. No outside information can bring us that perception, but only the indrawing into the very essence of our being—the center, the same center as the Great Center whence it sprang.

The laws which rule in us are not imposed by any Being or beings whatsoever, but in the center of every being—whatever its form—the power of action is present. Action always brings its reaction, and it is this Law—or Karma—which operates *from within* alike upon every individual, incessantly and unerringly. So, too, we have collective actions and reactions of all the beings of every grade that make up the world and its inhabitants. These collective actions make what we regard as the laws of the various elements and the laws of the various kingdoms, but they are contained in

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

and subservient to that one universal Law of Karma, which is ethically stated as sowing and reaping.

Law rules all the time from the very first start in the finest radiant matter; for that matter was builded by beings of all grades of every kind—beings of a world which preceded this where they had their course of evolution and from which they were indrawn again to the Center of the Self; then, the dawning of another Great Day of manifestation, and all those beings are there with all the potencies, the ideas, and all their past experience to once more go forth and carry on the work which they had started. It is the action and reaction by different classes of beings which causes a change and concretion in the primordial substance, and this goes on from stage to stage down through seven steps of the stairway of matter. On each plane the beings clothed themselves in the substance of that plane, and *we* are the beings who have come down through all those stages. There is, then, hidden within us a nature, and natures, which we have not suspected. There is something within us which is not clear to us with our present modes of perception, and yet these invisible natures are ours; they are not apart from us; we have not left them anywhere on the stairway of the seven worlds. This outside nature which we all perceive through the body and with the physical senses is only the external envelope of states and stages of consciousness hidden to the generality of mankind.

There is an occult side not only to our own nature but to the nature of all beings, as should always have been apparent to us, if we had been observant; had we thought for ourselves; had we not taken for granted what others have handed down to us as religion or revelation. For there are stages in our very daily lives which are hidden from us. While we are awake, we operate through the body; then we sleep—we do not operate through the body—and that side of our nature is hidden to most people. They may know they dream, but they think the dreaming has no relation to the lines under which they operate when awake; they do not understand that dreaming is a transitional stage which precedes the reaching into our own spiritual nature and also precedes the return into operation of the body again. Usually, the dreaming state is a repetition of the scenes or experiences of daily life, but sometimes things come to us in dream that are far, far away and apart from any experience in this body. Oftentimes, the dreams which occur upon waking bring an influx from our inmost self; they bring down with us some of the experiences of a vast past. We have premonitions. We have presentiments. We have sometimes what are called "minor initiations" occurring in dreams. Never for a moment do we cease to be conscious, whether in the dreaming state, or in the full consciousness of the finer sheaths of the soul beyond dreaming, or in the stage of "dreaming" after "death"; and how, then, could we ever know death?

In every direction in the air about us are lives which are invisible to us. There is no vacant space—not one vacant point of space. All is life. All is being of some kind or another. We take in with every breath small lives invisible to us. All these lives are classes of beings which have their own laws—laws which pertain to their own actions and reactions in kind; but to understand our own natures we must understand the laws which operate upon those planes of being of which we are a part and on which none of us is separate from the other. This immense knowledge is back of us and within us and to be regained. There is always a high and a low expression. There is a full and an incomplete expression. The fullness of our expression is upon the highest plane; the incompleteness of our expression is on this lowest plane. We have touched the bottom of the stairway of being and are on our way to return up that stairway plus all the experience gained; but if we are to reach that state from which we have descended without any mis-steps, we have to understand the real occult laws which rule all the different stages of our being.

It must be known that there are pretenders to a knowledge of these occult laws, for unfortunately no great amount of good can be given at any time without opening the doors to an equal amount of evil. Take, for instance, the power of dynamite: it is good for man when properly used, but in the hands of an evil-minded one it can work great evil to humanity. So, a knowledge of occult laws makes it possible for a man to do good in any direction he chooses without raising a finger, or also to do evil. The means by which either the evil or the good is done is always a control of invisible beings, messengers for the man who knows how to use them and who understands them. All he has to do is to loose that power within himself which propels those beings to execute his mission—whatever it may be. Those powers, let it be known, lie sleeping in the sheaths of every man, and in the human body, for this body which we now possess is formed under the same laws as those of the solar system, and there is not an organ in it which does not correspond with some one or other of the celestial mansions, with some sheath or plane of consciousness and with all the powers belonging to them. We have to ask ourselves if we are ready to accept the responsibility which a knowledge of these laws implies. Could we trust ourselves to have these laws imparted to us which act just by thinking and feeling?

To use these powers rightly a universal attitude must be held, and all actions based upon that universal nature. The philosophy of Theosophy presents that universal attitude and basis, showing that each one is the SELF; each one looks out upon all others and gathers from all others what he may of understanding and of knowledge; each one must act for that SELF and as that SELF, which includes all other selves. So acting, all ideas of selfishness, say,

of personality, of desire for reward, of fear of punishment leave us; defects are corrected, and the whole force of what we may call nature in its fullest sense comes into play; all the great powers of nature flow into the one moving in that direction and from that basis. We will come to understand all laws, for, as we progress, those laws exhibit themselves spontaneously within us. We find the power to do by thought, the power to do this or that at a distance, the power to speak at a distance, to be heard at a distance, to be seen at a distance, to know anything at a distance. There is nothing hidden for the one who works on and with nature; with the interests of all, he has the force of all.

The powers that were used by Jesus, as recorded in the New Testament, and those of some of the older Prophets as recorded in the Old Testament were not God-given powers. They came from a knowledge of the occult laws, the hidden laws of so-called "nature." The miracles of Jesus—transforming water into wine, raising the dead, operating where his body was not—were all part of his occult knowledge. Everyone who moves along that universal line learns the operation of these laws. H. P. B. and W. Q. J. did as wonderful things, and even more wonderful things than were ever recorded of Jesus. They knew the occult laws of nature. They knew the workings of occult law in themselves and therefore in all other natures; these powers are latent in every human being—not peculiar to some great ones. They knew the story of "give up thy life, if thou wouldst live." If *we* would live the life of a spiritual being, then all these sheaths of ours—this body and all—would be at our service. Possessing everything we would want nothing. We would be able to do anything, but we would use no powers for ourselves. Just as we have to live Theosophy if we are to know the doctrine, so we have to "live the life" if we are to know its laws.

The minor laws by which phenomena are produced on this plane are a small part of occult study in its universal aspect. For in it lie every science, all the laws and all the powers of all, all the planes of existence and all the states of consciousness that ever have been. And we are never alone. Always in some of our sheaths, bodily or bodiless, we are connected with other beings, other stages and states of substance and other planes of consciousness. Never can we be alone, in that sense. Never can we be lost in that sense. But we may suffer, and suffer immensely, through making a mistake in regard to our own natures and acting with the power of our spiritual nature along false lines, creating, as the ancients said, "the black doves of death and sorrow." It is for us to arouse ourselves to take the path pointed out, to test it for ourselves. Then, only, will each one know the truth about himself and about all other beings; then, only, will he gain what we all seek—the power to be a beneficent force in nature.

LONELY MUSINGS*

III.

TRULY the path is as a razor's edge, hard to tread; for straight is the gate and narrow is the way that leadeth unto life. The world is ever attacking us on one side, seducing us on another, and who can always keep his thoughts in the celestial region? Even while we are yet enduring the torture that has taught us to look beyond these things of the senses for our final peace, the deep despair that levels all things to its own hideous deformity may enter our souls, and make us cry vainly to death to free us from our pains, or the demon of rage may seize us—rage at the continuance of our apparently unmerited suffering—and tear us, till we curse all the powers of heaven and earth in our madness with a concentrated bitterness of soul that only those who have experienced it can realize. And though we know by absolute conviction that there can be no immediate liberation from our past Karma, and that it must be worked out to the sweet or the bitter end through innumerable incarnations, the doubtings of Lucretius still come back to our memory, with almost a wish that his suggested solution might be practicable—doubtings whether man's best hope might not be to quench in annihilation his insatiable longings and his deep despair.

Or again we are relieved from our pains, and again the sun shines in a clear sky. Then do the smiles of our friends carry to our souls a still more subtle poison: for we are led to fancy that the life we so lately scorned and hated is still worth living, and the infinite possibilities of the future gleam in radiating colours as love again begins to lift her gauzy veil. So do our imaginations run on weaving the old unreal dreams. What help is there for natures so crossed and traversed by passion? They have slept and dreamed in the arms of lust, and though, when awakened they have seen and fled from her deformity, it seems as though she were again able to assume for them the mask of beauty;—they have gazed into the abysses of hate, and have indeed recoiled from their awful depths, but a power again urges them to the brink. After having gone over the whole gamut of the sense-passions and forsworn them, again the passions shew their mastery, drawing as with a magnet.

What hope for one who lives in so fluctuating a state of mind, and is unable to keep his soul in equilibrium? How can he expect to attain to passionless tranquility—the very antithesis of his present state?

Krishna answers Arjuna "Let him regain his kingdom." Let him turn the very passion of his nature to the contest and he will conquer. Let him oftener and oftener lift his mind to the celestial

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*This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1886.

regions and he will be reinvigorated by some reflex from the great souls who dwell there. Let him conquer tranquility by fervency of spirit.

One who realizes this difficulty of controlling the heart and who desires to rid himself of these constant fluctuations of feeling should pursue his search in a systematic manner and the following rules may be taken as guides:—

1st. Read the holy books—read them though the heart may be cold and torpid, and if indeed the slothful and despairing quality of "Tamas" be at the moment paramount, there is all the greater necessity to end its reign, for all the three qualities alternately dominate us, and the slow steady progress towards perfection is only made permanent by arousing the nature when invaded by the sloth of "Tamas," and refusing to allow it to sink into the stagnation of lethargy; by restraining it when dominated by the passion of "Rajas," until the duration of control by these evil forces is gradually lessened, and the nature tends more and more to permanence in the tranquillity of "Satwam."

> And out of that tranquility shall rise
> The end and healing of his earthly pains,
> Since the will governed sets the soul at peace.
> The soul of the ungoverned is not his,
> Nor hath he knowledge of himself; which lacked,
> How grows serenity? and, wanting that,
> Whence shall be hope for happiness?

Read the holy books of all ages and all peoples. The Vedas, the Dhammapada, the Bible, the Zend Avesta and the Koran, whichever is found by practical experience to have most effect on the life, for we are all governed by our emotions and require different influences. But above and before all read the Song Celestial of the heavenly Krishna.

2nd. Attend to any conversation about spiritual things you may have the opportunity of hearing—attend to it whether you understand it fully or not, whether it is to you a mere statement of truisms, or whether, as is more likely, its metaphysical philosophy seems to soar above your head. Store in your memory whatever you can grasp, for a time will come when you will understand more fully, and your future progress will be facilitated by what you may now learn.

3rd. Realize as fully as possible the current opinions about duty in the society and nation in which you have been born and brought up. However much you may have—or think you have—transcended the ordinary current notions of morality, the study and comparison of the opinions of others is a necessary part of your education. The reader may here remark that this is as it were the prelude or commencement of that "intelligent looking into the hearts of men," which is one of the rules laid down for those who desire to ascend the ladder of Jacob, though its complete attainment it

need scarcely be said is impossible, till many of the rungs have been passed. This purely intellectual comparison of opinions from one's own standpoint might seem at first sight unnecessary compared with personal advance in holiness, but the student cannot too soon grasp the idea that for the attainment of perfection the whole nature must be cultivated equally, and the fewer readjustments of equilibrium that may subsequently be required, the swifter and steadier will be his progress.

4th. Act so as to give yourself only satisfaction. This, the fourth rule in the descending scale, deals more especially with the physical nature. Act so as never to incur the upbraidings of conscience. Should experience have taught that any act is followed by inward shame—avoid that act in future. And as the whole nature develops, conscience develops also. What might previously have been done without a qualm, will now evoke the stings of shame, for as the standard becomes more exalted, so will the inward pressure become more severe till we make the outer accord with the inner. So the traveller along the narrow way pursues its course after untold failures in the innumerable diverging paths which have been tried and found misleading. Yes, conscience is indeed the ever sharpened goad, that will never let us rest—it is turned into an instrument of torture when in our waverings we are led to embrace a lower life, but it is the surest guarantee of our Godhead, and contains in itself the potency of all progress.

PILGRIM.

EXTRACTS FROM THE PATH.*

The good is one thing, the pleasant another: these two having different objects, chain a man. It is well with him who clings to the good: he who chooses the pleasant, misses his end.

—*Katha-Upanishad.*

Let Truth be your very self, O King of Kings! On Truth all the worlds rest. Truth is said to be their main principle. Immortality depends on Truth: Truth is the solemn vow of the good.

—*Sanatsujatiya.*

The nature of all things near and dear to us, O King, is such that we must leave them, divide ourselves from them, separate ourselves from them. Pass not away, O King, with longing in thy heart. Sad is the death of him who longs, unworthy is the death of him who longs.—*Maha-Sudassana Sutta.*

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*These Extracts were printed by William Q. Judge in *The Path*, December, 1887. The title used is our own.—EDITORS THEOSOPHY.

THE IDOL-WORSHIP OF THE CHRISTIAN CREED*

"Errors cease first to be dangerous when they can be confuted. When known as very errors, they sink into the abyss of oblivion, and truth alone hovers over the immeasurable space of the centuries."

HELVETIUS.

IF ONE were to seek, among the religions known to this age, an illustration of how divine knowledge may be darkened, wisdom disguised, and truth perverted, no example more pronounced could be cited than the central dogma of the Christian religion, constructed by the image-makers, and based upon that sublimest of all allegories in the ancient Mysteries, *The Drama of the Crucifixion.*

Ever since the days of Paul, the initiate, the perversion of this story has been marching on. Bravely as he battled against it, he was unable to prevent the false doctrine from slowly gathering into a thick cloud which shut from the hearts of men the living sunlight of spiritual truth. A cycle of descent favored the perversion, and the fair image of truth was indeed plunged in the mud. But now the gods are smiling on us once again, now the dawn of a more glorious day streams from the long-hidden East point, and the impulse to uncover the buried treasures of the lost centuries, to dig to the sources of modern thought and modern creeds,—this impulse is upon us all to a greater or less extent.

To the America of to-day and the coming century especially, has been given the great work of preparation for the advent of a new and diviner race. And we, in order to permit the advancing Light to cover as wide a field as possible, must rend the obscuring veils without fear, knowing well that we are doing Heaven's work and that we have those who dwell in the "kingdom of Heaven" to aid us.

There are three lines of approach which will enable us to reach the inner meaning of the Gospel Drama. These lines are the historical, the allegorical, and the actual,—or the spiritual reality hidden deeply within its symbolical coverings.

1st. Is the character of the Nazarene as portrayed in the New Testament narratives an historical personage?

The Day has at length arrived when it must become known to the Christian world that this claim does not rest on fact. Gerald Massey—whose learning along this line cannot be questioned—has shown that Christianity flourished, without a personal Christ, long previous to our era, that the Christians in the second century repudiated the carnalized portrait as untrue, and that the Gospel hero is a disfigured imitation of the mystical Christ of the Gnosis. The only historical personage, besides Apollonius of Tyana, who could possibly be used for the Gospel account, was born about the year

*This is a reprint of an article which appeared in the Report of Proceedings, Theosophical Society, American Section, Third Annual Convention, 1889.

120 before the Christian era. His name was Jehoshua Ben Pandira, and he was a disciple of Rabbi Perachia, the fifth President from Ezra of the Jewish Sanhedrin. The Pharisees revolted against the Jewish King Alexander Jannaeus about 105 B. C., and a persecution of the Rabbis followed. Parachia and his pupil fled to Egypt in consequence. Years afterwards Jehoshua returned, and on account of his teaching was stoned to death as a sorcerer in the city of Lud or Lydda, and afterwards crucied by hanging on a tree on the eve of the Passover. The best reckoning makes him between 50 and 60 years of age when put to death. This is the Talmudic account, similarly presented by several authors. It was undoubtedly the misunderstanding of the teachings given out by Jehoshua that caused his death.

All unprejudiced scholars agree in finding the origins of Christian theology in Brahmanism, Buddhism, and the Egyptian religion of the Pharaohs. In the Temple of Luxor at ancient Thebes, built by Amenhept III. [a Pharaoh of the 18th Dynasty] about 1600 B. C., the story of the Annunciation, the Immaculate Conception, and the holy birth of incarnated divinity can be found engraved in hieroglyphs and picture-records upon the inner walls. The god Taht, messenger of Osiris, hails the virgin queen and announces the coming event: in the next scene two other gods cause the holy spirit to enter the physical shrine. Scene 3 portrays the birth of the Christ-child and in scene 4 the child is receiving adoration from gods and gifts from men. This is the descent to earth of the son of the sun-god, continued from remotest antiquity, and re-clothed somewhat, with a change of dress, in our Jewish-Christian Scriptures. In the chapel of Osiris, in the Temple of Philae, Upper Egypt, is also found the sculptured original of the burial, resurrection, and ascension of the New Testament hero; and on the manuscript copies of the "Ritual of the Dead" is depicted the scene of the Last Judgment, where the soul is brought before the bar of Osiris-Christ, to be awarded its final place in heaven or Hades. We have, therefore, Jehoshua Ben Pandira, an historical personage, and the Nazarene of the Gospels, a mythical personage, dated over a hundred years apart. A third element must now be taken into account in order to understand how these two characters coalesced. This element is the allegorical drama of attaining the Christ, or union between man and his divinity, or highest principle, which was enacted in all the great Temple Mysteries of old. The voice of these solemn truths, thus given scenic representation, though stifled, cannot be utterly hushed, and the names of Eleusis, Memphis, Delphi, and Crésa are invested with a mysterious halo, on their account. The theme was the noblest that can ever engage human intellect or fill with divine aspiration the soul of man. The lofty goal was Christos—or the Christ-condition, now familiar to our cult as the "Mahatmic condition." It was pictured before the candidate's eyes as the glorified "Way," the shining Door which opened to life divine and eternal. The traveler who had entered this

"Path" was termed "Christos,"—i. e., he had consciously undertaken the difficult task of re-becoming the god whose presence overshadowed him, unseen by mortal sense. The reunion with this personal god was the divine marriage in which the soul became one with the spirit. The soul was called the "son," and it was "the only begotten son" of its Father, the spirit.

A thorough understanding of this high relationship prompted the Nazarene to say, "I and my father are one;"—a marvelous truth which each one of us [by persisting in effort] may make his own. He became merged in his supreme self during his last trial, as the words uttered upon the cross indicate. When correctly rendered the exclamation is, "My God, my God, how dost thou glorify me!" At the final initiation in the Mysteries, the candidate, lying in deep trance upon a Calvary cross, suffered the crucifixion of the animal soul. He was called back to life by the use of these "Sacramental words" on the morning of the *third* day, when the sunlight first fell upon his head. This was the "resurrection *from* the dead." which Paul preached.

There is no single incident of the Gospel narrative which cannot be traced to the mythos, passed on to the Gnostics from Egypt and from pre-historic peoples. The sayings of the Nazarene were all in existence long before his time. The "Lord's Prayer' 'is found almost verbatim in the Jewish Kaddish. Let us summon before us the picture which these old, yet ever-new, faiths made upon their time. Let us lift the heavy curtains of the Past and go back to a period long preceding the Christian era. In Egypt and in other countries there are scattered communities banded together by the unwritten law of love and of brotherhood. They own no private property, all things are held by them in common, and they are widely renowned for their perfection of character. These people are known by the various names of Essenes, Therapeutæ, Nazarites; and they heal the sick through the power of the Christ within. Among other titles, they are called "Gnostics" [the Knowers], and, later on, "Christian Gnostics." Philo-Judaeus says of them,—"Three things regulate all they learn and do; namely, love to God, love of virtue, love for man. A proof of the first is the matchless sanctity of their entire life, their fear of oaths and lies, and the conviction that God is only the originator of good, never of evil. They show their love of virtue by their indifference to gain, glory, and pleasure; by their temperance, perseverance, simplicity, absence of wants, humility, faithfulness, and straightforwardness. They exemplify their love for their fellow-creatures by kindness, absence of pretensions, and lastly by the community of goods." Josephus says of these Essenes, "They have no one certain city, but many of them dwell in every city: and if any of them come from other places, what they have lies open for the strangers just as if it were their own,—for which reason they carry nothing at all with them on their travels: nor do they buy or sell anything one to another, but every one of those who have gives to him that requires it."

Here is an exhibit of the purest Christian mode of life, yet it came to pass without the aid of any external Savior as the founder of a religion pivoted upon the doctrine that no one could be "saved" except through him. The Christ preached by them was the one that could only come within,—the mysterious seventh principle, or *first* principle, if you please, which lives in heaven while we live on earth, and which can never be disconnected from us unless we wilfully sever the silvery cord. These Gnostic Christians "sent forth their bare-footed disciples into all the known world" to inculcate the doctrine of universal brotherhood or the spiritual identity of the human family. They were called "Brethren of the Lord," and their common salutation in meeting was "Peace be with you." In their "Book of the Nazarenes" are the following sayings: "Blessed are the peace-makers, the just, and the faithful." "Feed the hungry; give drink to the thirsty; clothe the naked." "When thou makest a gift, seek no witness thereof to mar thy bounty. Let thy right hand be ignorant of the gifts of thy left." The judgment scene in the Gospel of Matthew is copied from the Egyptian "Hall of the Two Truths," or "Hall of Double Justice," a chapter in the "Book of the Dead." In this solemn Ritual, on the night when souls are weighed in the balance of the gods, those who have sided against Horus, the Christ, are "transformed into goats." Those who have "given food to the hungry, drink to the thirsty, clothes to the naked," are told to pass on into the kingdom merited by such works. The wicked are sent to a very uncomfortable place, the "circuit of which is of living snakes."

Even the church Fathers admit that the primary Gospel of all did not consist of the life of Jesus or any deific man, but was a collection of "sayings" or "Logia" written by the scribe Matthew. How did these "Sayings" originate? They traveled down the ages as the utterances of Wisdom; they were called the mythos, or the oral tradition spoken by word of mouth and proved by the soul's experience to be grounded in truth. These "Sayings" were written on papyri, on monuments, on mummy-inscriptions; and they are now being recovered and traced to their proper origin, principally old Egypt. The golden rule is found in the Jewish Talmud and in many ancient Scriptures. The Talmud also contains the following:—"Love thy neighbor as thy self"; "With the measure we mete, we shall be measured again." The parable regarding the wheat and the tares is ascribed to Buddha. Also the story of the treasure which is laid up where thieves cannot break through and steal. Also the account of the "rich young man who was commanded to sell all he had and give to the poor." Both Buddha and the Egyptian Horus promise to send the Comforter or Spirit of Truth to their followers.

The Gospel story, then, is made up of these ancient "Sayings," woven into the allegory of the mystical Christ, after which the entire garment appears to have been thrown about the figure of the initiate, Jehoshua Ben Pandira.

Thus we can see how the historical Jehoshua, the allegorical Christos of the eternal type, and the actual struggles and trials of the soul in its journey through matter, crowned with final victory—we can see how these three streams became blended in one after their passage through Rome; but each stream has a different color, and the earnest and unprejudiced searcher can easily distinguish them and trace their course back to pagan sources. Modern theology has prostituted the lofty allegory by making it an image of clay. The re-arising of the divine monad from the servitude of the body was distorted into the resurrection of the physical body at the last day; the at-one-ment between the soul and spirit was converted into a sacrifice of blood. The baptism of the waters of life, flowing into the inner man, was externalized in the church rite.

Jehoshua Ben Pandira was indeed the gentle Master, radiant with truth, who pointed out the straight and narrow Way which leads to life in the Higher Self,—as many another had done before his time; and we shall pay him deeper reverence by holding him in this true light than by falsely making of him an anthropomorphic god, linked in an impossible trinity,—the idol worshipped by the Christian Church.

The Masters or Adepts have never left humanity without their helpful presence, and the Brotherhood to which the Nazarene belonged is the saving grace of the world to-day, as it has been in all previous ages. The Drama of the Crucifixion is the drama of the soul in its passage through matter. The divine spark descends into darkness, and, if it attains resurrection, it must pass through the agonies of crucifixion, in order to join the bright god above—the true Christ—in an immortal marriage. Why should we fear to brush the cobwebs aside, to push back the thick veils obscuring the fair image of that ennobling truth which proclaims man his own creator, the decreer of his own destiny? All hail to the coming Day whose dawning now trembles upon the horizon's verge! It is the day when faith shall rest upon knowledge alone, and will not be given without that fair pedestal. It is the day when the figure of the true Christ—the Christ within, the radiant god for whom we each incarnate—shall be unveiled in all its dazzling glory, and whose orders we will gladly take in the battle of life, as from the unvanquished warrior who cannot fail. It is the day when Sophia the divine—she whom we name Wisdom—holds up some of the gathered rays of the spiritual sun that its light may focus within our hearts. It is the day when the portals to this fair domain of Wisdom have been pushed gently ajar, for those who will to enter.

Let us turn to the East with grateful hearts,—to that East where now shines a new Star of Annunciation, and, instead of deifying *one* Initiate who lived 2000 years ago, let us extend our true homage to *all* the Masters of this noble Brotherhood who are faithful servants to the Powers supreme, and who, in obedience to divine commands, are now calling us to come up higher.

M. L. BRAINARD, F. T. S.

CONSCIENCE AND INTUITION

Q. Would we not know perfectly the difference between right and wrong, if we listened to the voice of conscience?

A. You must know that there are consciences and consciences —all of them different. Conscience is each man's little drift of real perception with regard to right and wrong limited by personal ideas. The voice of conscience can not be fully understood until one understands his own nature thoroughly. Each conscience presents different conceptions. My conscience will not allow me to do one thing; another man's conscience might allow him to do that very thing. So, you can not rely on conscience entirely until you have cleared your mind and feeling from personal prejudices and predilections. Conscience will be able to act of its own accord, freely and fully, only when one has resigned self-interest in every thing that he does.

The conscience is the Inner Man speaking, so that, when we refuse to listen to that voice, or, smothering it with expediency, act contrary to it, we are defiling the spiritual nature and running counter to the moral perception of the inner being. We must remember that conscience is not a God-*given* thing. It is the spiritual center of our own being, and, in fact, of every other being.

Q. Is the voice of conscience susceptible to education?

A. It has to have a basis for action. More than in anything else we deceive ourselves in regard to our own motives. If we *want* to do a thing, we can easily point to a perfectly good motive for it, but, if we were a little more careful to lift up the corner of that motive, we might find another down underneath that did not look like it. Even though we want to do right because it *is* right, we must have universal laws to base our conceptions upon. In the Spanish Inquisition they burned men's bodies in order to save their souls. Their consciences were clear enough, but their *knowledge* was very poor.

Q. What is the difference between conscience and intuition?

A. *Intuition* is an embodiment of the knowledge that has been gained in the past by the spiritual nature of the man; while *conscience* is, as a rule, a small reflected or deflected ray of that knowledge. H. P. B. says that *Buddhi* is divine conscience—the channel through which divine knowledge reaches the Ego.

ON THE LOOKOUT

THE ALCHEMISTS VINDICATED—

A *Literary Digest* article on Mme. Curie, discoverer of Radium, has the following to say:

> The great force which they (helium atoms) possess has been used . . . . to show that by bombing ordinary nitrogen gas-atoms of the same kind of nitrogen that we breathe—an atom of hydrogen can be knocked out of it. Thus again is the alchemist's dream fulfilled, for, as he probably guessed, all of the substances that we know are composed of a few elements of which hydrogen is one, and possibly the only one.

Leaving aside the long delayed vindication of the Alchemists, and their championship by Theosophy, H. P. Blavatsky has this to say:

> That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, "Spirit, Soul, and Mind" . . . . It is the spiritual and also the human material basis. (S. D. ii, 112, o. e.)
>
> To those who would inquire "What has Hydrogen to do with air or oxygenation?" it is answered: "Study first the ABC of Occult Alchemy." (S. D. ii, 114, o. e.)
>
> Metaphysically and esoterically there is but One Element in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that Deity;* direct from the essence whereof comes Man, whether physically, psychically, mentally, or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy . . . . But what are these "Elements" whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which, no longer embrace the whole number suspected. (S. D. i, 460, o. e.)
>
> Occultism, which knows of the existence and presence in Nature of the One eternal element at the first differentiation of which the roots of the tree of life are periodically struck, needs no scientific proofs. It says:—Ancient Wisdom has solved the problem ages ago. Aye, earnest as well as mocking reader, Science is slowly but as surely approaching our domains of the Occult. (S. D. i, 549, o. e.)

SCIENCE AND OCCULTISM—

A. Weber, Professor of Anatomy in the Universities of Algeria and Geneva, in giving a resumé of the last six years' progress in biology, shows another step in the approach of Science to Occultism.

One of the chief former supports of Darwinian Evolution was the fact that the embryo in the course of its growth, reproduces successively a great many animal forms, from which it was supposed that the embryonic growth of any species epitomized the evolutionary development of the race as a whole. H. P. B., in 1888, showed the weak point of this argument and stated the true explanation of the whole phenomenon thus:

> The summary alluded to, is, however, only that of the *store of types* hoarded up in man, the microcosm . . . . *the presence of a vegetable with leaflets* in the embryonic stages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. *Why then this feature in the embryo,* and how do the former explain it? (S. D. ii, 187, o. e.)

If Prof. Weber does not explain it, he does explain in so many words that the whole idea arose from a confusion, in the scientific mind, of the development of the organ, with that of the organism; the greatest similarity of development being found in totally dissimilar species; also showing serious errors in species classification which have arisen as a result of this misconception. H. P. B. says:

> The day *may* come . . . . when "Natural Selection" . . . . will form only *a part* . . . . of our Eastern Doctrine of Evolution. (S. D. i, 600, o. e.)

The point is that Theosophy, tracing evolution downward from the Supreme Spirit into matter, and the corresponding ascent again, and keeping track of the correlation between the stages of spiritual evolution and the physical forms which that spirit is occupying for the time being, is free from the necessity of continually modifying and superseding its theories; they being timeless and independent of the "Time-Spirit" ruling the minds of any group of thinkers, Darwinian or otherwise.

ASTRAL MATRICES—

Prof. Weber explains that the actual growth of the embryo proceeds thus: first the organs are lined out sketchily by "construction curves." A period of growth follows, the lines being filled in with solider tissue. Then comes another period of "drafting," followed by further filling in, and so on until growth is complete. As Dr. Weber gives no theory of the reason or *modus operandi* of this process, we may be allowed to believe it to have a bearing on the Theosophical doctrine that all forms are constructed on patterns existing in the Astral Light, the lines being filled in by the intelligent action of the innumerable lives which make up our bodies.

The astral body is the guiding model for the physical one . . . . this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. Biologists . . . . can give no reason why the acorn will never grow anything but an oak. (Judge, Ocean of Theosophy, 40)

The former theory of monstrosities being caused by abnormal pressures, adhesions, etc., is shown in the same article to be also fallacious; since pressures have merely the effect of arresting vitality temporarily, the deformation being promptly remedied as soon as the pressure is removed.

In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules . . . . make no physical leg whatever . . . . For knife or acid will not injure the astral body, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel. (Ocean of Theosophy, 41)

The cause of bodily senility and death is given by Theosophy as follows:

> This quaternary or lower man . . . . is, ... subject to physical, physiological, and psychical laws which govern the race of man as a whole. Hence its period of possible continuance can be calculated . . . . any one collection in the form of man made up of these constituents is therefore limited in duration . . . . just now, that is generally seventy to one hundred years. (Ocean of Theosophy, 33)

CELL DECAY—

Raymond Pearl of Johns Hopkins, proves by detailed explanations and photographs that the cell removed from the body, is, given the proper environment, immortal. Death was formerly considered to be due to sickness of the cells themselves. Prof. Pearl says it must be due to some relationship *between* the cells, of an *unknown nature* which calls for further investigation.

The investigation was completed by Occultism milleniums ago. The relationship consists of the tenuous but powerful magnetic astral body which holds the physical together, and is part of that lower quaternary referred to. Being withdrawn by the Immortal Pilgrim when his time comes for passage to other states of consciousness, the bond between the cells is dissolved, and the sustenance which they derive from their common activities being cut off, they in turn break up and decay.

AGE OF MAN—

"Tertiary Man in Flanders Fields." Under this title, Prof. W. Freudenberg, (Scientific American Monthly) describes, among other things, a footprint left in Tertiary sands, as he thinks, a million years ago. Along about the same period were found shells which had been opened with sharp instruments, and flint weapons.

While the print was the size of that of a four year old child, the spacing of the tactile ridges was of the adult type. In strict accord with orthodox scientific methods, Prof. Freudenberg therefore says that Tertiary man was of the stature of a four year old child; basing this upon *present day* human physical characteristics, and upon *one* footprint. We reserve our right to question the decision.

Darwinians who . . . . place our "hairy arboreal" ancestors so far back as the *Eocene Age* are landed in rather an awkward dilemma. No fossil anthropoid ape . . . . appears in Eocene strata. (S. D. ii, 690, o. e.)

The above discovery is ascribed to the Late Tertiary, later than the Eocene. But it is evident from Prof. Freudenberg's words that there is not likely to be an ape ancestor in any part of the Tertiary. For he says:

> Instead of coming nearer to a common origin of man, as the ancient lore of church and school teaches us, and as even universities have been accustomed to hold, the farther we trace man back to a possible origin, the more different in nature are the various races of man.

We congratulate Prof. Freudenberg on the honesty and accuracy of this statement. For H. P. B. says:

> . . . . Esoteric philosophy teaches a modified polygenesis . . . . men were . . . . born on seven different centers of the continent of that period . . . . though all of one common origin, yet, for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. (S. D. ii, 349, o. e.)
>
> Man was . . . . ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape. . . . The very logical persons who maintain both propositions are welcome to their paradoxical views. (S. D. ii, 443, o. e.)

He cites three known species of primeval man: the Javan Pithecanthropus; (not human in reality, however); the ancient inhabitant of Britain; and the Middle European: these being in order of evolution, but belonging to about the same geological period. It is noteworthy that the first, more of a true ape than man, is found on *Lemurian* land; the second, on or in the near neighborhood of Atlantean territory; and the highest in regions indicating descent from some of the Sub-Races of the Aryan Root-Race. It is to these that Prof. Freudenberg applies the words:

> Indeed there are *absolutely definite points of resemblance between certain races and the anthropoid ape.*

Once more H. P. B. meets the case completely, geography and all:

> . . . . The pithecoids, the orang-outang, the gorilla, and the chimpanzee *can,* and, as the Occult sciences teach, *do,* descend from the animalized Fourth (Atlantean) human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. (S. D. ii, 683, o. e.)
>
> The Secret Doctrine teaches that the *specific unity of mankind* is not without exceptions even now. For there are, or rather still were a few years ago, descendents of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin . . . . Tasmanians, Australians, Andaman Islanders, etc. (S. D. ii, 195, o. e.)

According to the descriptions of Prof. Freudenberg and others, the Pithecanthropus is nearer ape than man; the Briton closely resembles the races cited above.

If Modern Science is to be regenerated, it will be through honest and intuitive men like Prof. Freudenberg. And whenever it occurs, Ancient and Modern Science, linking hands, will invade and conquer the field of ethics by showing from a scientific basis that all men are sparks of One Divine Spirit now slowly evolving out of matter after as slow a descent into it; a knowledge impressing the fact of Brotherhood with irresistible force upon the minds of men. And this will be the regeneration, not only of Science, but of Religion and Government—for all three will then be one.